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SCIENCE AND RELIGION

The Scientist

PROBABLY the revolution that has had the profoundest effect upon religion in modern times is not that caused by science itself but by the absorption of the scientist in his science. He feels no need to go outside its range for intellectual and emotional satisfaction. Religion to him is not so much a closed book as one that need not be touched at all. This of course is not true of all scientists, but it is probably true of most. Consequently some of the most influential and active minds of the day are cut off entirely from religious reflection. They set up for themselves and other people a climate of opinion in which religion need play no part. This was not always so. Science, in its infancy, even only a few centuries ago, offered little attraction to active minds. There was not enough of it. Men had to go to philosophy, or theology, or religion, or all three combined to find full satisfaction. That is not so today. On the face of it intelligent men can completely ignore religion and everything connected with it and at the same time lead, apparently, full and satisfactory lives.

The Knowledge That Can be Measured

Nevertheless, religion as a subject of inquiry occasionally occurs in the life of the scientist. Sometimes he will look up from his beach, as it were, to give it a glance, or to speculate upon a somewhat strange phenomena. Occasionally he will tell other people about it. He will tell other people what religion is. Strangely enough his findings always come within the range of his particular subject. The psycho-analyst tends to psycho-analyse religion, the psychologist to use his own technique upon it, the social-anthropologist to treat it as a factor in his study, and the physicist to regard it as an aberration, or alternatively as a glorious afterthought to his own speculations. It must be remembered that there is no nonsense—according to the scientist—about science. There are no blurred edges of thought, no imprecision of method, no "mysticism", everything is clear and straightforward. "That is knowledge", said the late Lord Kelvin, "when you can measure what you are talking about. . . . When you cannot measure it . . . you have scarcely in your thoughts advanced to the stage of science whatever the matter may be". Religion, therefore, to be understood by a scientist as a scientist—and it is in this capacity we are thinking of him—must be adequately measured. Just as he would treat any other range of knowledge so he must treat religion. The results, sometimes, are not only curious but amusing. We have before us four recent books in which the authors, all scientists, offer their reflections—directly in the case of three, indirectly in the case of a fourth—upon religion.

Three Scientists on Religion

What is religion? Dr. Ernest Jones is the *doyen* of British psycho-analysts. He has spent a lifetime upon his own particular subject. According to him, "The religious life represents a dramatisation on a cosmic plane of the emotions, fears and longings which arise in the child's relation to his parents".

Dr. Allport is an eminent American psychologist. According to him, "the roots of religion are so numerous, and the forms of rational interpretation so endless that uniformity of product is impossible. . . . There are as many variations of religious experience as there are religiously inclined mortals upon the earth".

Dr. Raymond Firth is a British social-anthropologist. According to him, "religion is a form of human art. The understanding of religion is most fully obtained not by embracing its symbolic system but by scrutinising it. It is then seen as a symbolic product of human desires in a social *milieu*".

Impartiality and Truth

Now the point about these definitions is that although claiming to be quite impartial, according to the scientific method, each of them is obviously influenced by the scientist's particular preoccupation. Dr. Ernest Jones studies the unconscious, therefore religion is explained by it. Dr. Allport is more strictly a psychologist, therefore he explains by his particular method. Dr. Raymond Firth is a social-anthropologist, therefore "religion is a form of human art". (Incidentally, according to his definition, if it is desired to know what religion is you must have nothing whatever to do with it. The great artists would have been greater artists, or would have known more about art, if they had never touched a brush!)

Three such contradictory statements about religion, each claiming to be impartial, but each crudely showing the definer's particular interest, seems to suggest that the scientist's glance at religion—as a scientist—does not lead very far. The accurate measuring business seems surely at fault. The imprecise, totally vague, hopelessly unscientific approach of what one of the authors calls the "religionist" seems to be beautifully precise in comparison. He says there is a God, and he worships him.

The Mystery Remains

The limitations of the scientific method as applied to religion may be more precisely indicated by some remarks in the book by the physicist, Prof. Bernal. He has his own "unconscious metaphysic", and consequently when he talks of the origin of life on this planet he is desirous—strictly within the scientific method of course!—of finding a direct connection between inorganic and organic matter. Life must have originated out of "a physical basis" on this planet, because, according to his "unconscious metaphysic" it could have arisen in no other way.

But behind his brilliant logic and in spite of his unuttered metaphysic Bernal keeps in reserve something which illuminates and qualifies his method—thus suggesting, from the point of view of religion, a range of knowledge beyond science. Bernal affirms that the origin of this earth cannot be recreated.

The form this earth possessed before life appeared on it has vanished altogether and never can be recovered. That is a pretty effective limitation, admitted by Bernal, to the formulation of the problem of the origin of life.

But supposing such a problem could be formulated? It would be, he admits, entirely relative to the knowledge of today. The knowledge of the future would probably sweep it out of existence. In other words, in discussing the origin of life on this earth there must always be a range of mystery and doubt. At some point or other the scientist must declare that he does not know. Blessed is he who can do so!

At the heart of religion is mystery. The painful paradox of the scientist is that the more he knows as a scientist the more he is forced to admit what he does not know. Always the abysses of ignorance yawn at his feet. He can, if he chooses, turn his back upon mystery; he may refuse to come to any terms with it at all; he may assume its total irrelevance and regard the job in hand as the only job worth doing; but the mystery remains. Ignoring it may be possible, but what he is not entitled to do, within the range of his own subject, is to lay down the law about it to other people. And it may well be asked, does the scientist even attempt to fit his science into the whole meaning of life when he banishes from life every relevant attitude to the mystery itself?

[*The books mentioned in the above article are:* 1. *"Essays In Applied Psycho-Analysis", Vol. II, by Ernest Jones,* 21/- (*The Hogarth Press*). 2. *"The Individual and His Religion", by Gordon W. Allport,* 12/6 (*Constable*). (*A thoroughly level-headed book about the psychology of religion. Ed.*). 3. *"Elements of Social Organization", by Raymond Firth,* 18/- (*Watts*). 4. *"The Physical Basis of Life", by J. D. Bernal,* 6/- (*Routledge and Kegan Paul.*)]

ANOTHER SORT OF RESOLUTION

By G. Randall Jones

WE ALL know what a Resolution is. At a General Assembly, or at a Church Committee, somebody proposes something, there is an animated discussion about it, and, in the end, the proposal is carried in the form of a Resolution. Or perhaps the Resolution is defeated, and some amendment is carried in its place. Anyhow, whether accepted or defeated, whether representing the opinion of a majority or a minority, the Resolution is an expression of opinion.

But the term "Resolution" has another meaning. In music, it is a technical term to describe the process whereby discord is made to pass into concord. There is plenty of discord in the world today. What is needed is the power to "resolve" the discord, making it pass into concord. How can this power be set free and rendered operative in human lives?

Discords in human affairs are the result of human differences. Let us glance at these differences. William Jones, the American psychologist who wrote *Varieties of Religious Experience*, was talking to an old farmer, and the farmer summed up his experience of life by saying: "There isn't much difference between people, but what difference there is is very important". Is that a fair analysis of the situation?

Probably the farmer was thinking of people well-known to him—those whom he met from day to day and from week to week. In this limited context, we may admit that there was sound sense in what he said. But will it hold good if we extend the context and consider people throughout the whole wide world?

In that extended context, the differences between people are very obvious. They differ in colour, stature, ability, disposition and temperament. But, before jumping to the conclusion that discord is inevitable in human affairs, let us remind ourselves that, however much people may differ from one another, they are all "persons". As "persons", whether they are black men hewing trees in tropical jungles or white men splitting atoms in Western laboratories, they are acquainted with fears and frustrations and hopes and aspirations which separate them most definitely from the lower animals and make them closely akin. Because of these common fears and frustrations and hopes and aspirations, it is hardly too much to say that the difference between them is less significant than their common humanity.

But what about their ideas and ideals, as expressed through contending ideologies? Human ideas and ideals find their fullest and finest expression in the great religions of the world. There are many such religions—Christianity, Hinduism, Buddhism, Mohammedanism, and the rest. At first sight, perhaps, it would seem that the differences here are fundamental and incapable of being resolved.

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It must be acknowledged that the differences go deep, and that they are very important. But to regard them as incapable of being resolved—for example, to regard them as comparable to the differences separating truth from error—is a counsel of despair. It *is* possible to resolve them; it *is* possible to turn discord into concord. All the religions of the world contain some glimpses of Truth, for God has never left Himself without a witness. "In every nation, he that feareth God (that is, approacheth God with a feeling of reverent awe) and worketh righteousness is acceptable to Him." If this were more clearly realised, and more loudly proclaimed, religion would be a unifying influence, instead of exercising the divisive influence which it often exerts today. It would turn our discords into concords. It would usher in the reign of harmony—that is, of universal peace.

In this connection, we might do well to ponder some words written by Sir S. Radhakrishman: "What the soul of man holds or has held sacred must remain an object of respect even when we differ from his theory about it. . . . My religious sense does not allow me to speak a rash or profane word of anything which the soul of man has held sacred. This attitude of respect for all creeds, this elementary good manners in matters of spirit, is bred in the marrow of one's bones by the Hindu tradition. . . . The true teacher helps us to deepen our insight, not alter our view".

Deeper insight into our own faith leads to a fuller appreciation of the faiths of other people. As James Russell Lowell put it:—

"But dig down; the old unbury, thou shalt find on every stone
That each age hath carved the symbol of what God to them was known.
Ugly shapes and brutish sometimes, but the fairest that they knew.
If their sight were dim and earthward, yet their hope and aim were true."

* * * * *

It is sometimes said that what separates Christians from the followers of other world-religions is the significance which Christians attach to the Resurrection. But Christians are not agreed among themselves about what is meant by the Resurrection of Jesus Christ. Some of them would echo the words of Clement of Alexandria, when he said: "The Resurrection was the standing up of all things to immortal life; it was not the same body, but a reclothing in some higher form of the purified spirit". Others believe in a more material sort of Resurrection—an uprising of flesh and bone and blood, as well as of soul. On this point, therefore, the differences within the Christian ranks are scarcely less important than the differences between Christians and the followers of the other world religions. If Christians holding fundamentally different views about the Resurrection can co-operate with one another, *as they do*, it ought to be possible for Christians of all points of view to work in harmony with the faithful followers of the other world-religions, turning discord into concord, and creating a new order of society.

It is not necessary to start a new religion—a kind of blending of the best elements of Christianity and Buddhism and Hinduism and the rest. All that is necessary is that the Christian should become more truly Christian, the Buddhist more devout in his loyalty to the Buddha, the Hindu more aware of the deeper insights of his own tradition, and so on, till all men everywhere feel and know that the ties which bind them to their fellow mortals are more significant than the differences which divide them into separate communities.

Turn discord into concord. It can be done. There are many roads to the Kingdom of God. There is the road signposted by the Beatitudes of the Christ; there is the Noble Eightfold Path of the Buddha; there is the Way of the Master, and there are many other roads. Or, to change the metaphor, there are many contrasted movements in the symphony. But,

if it is a symphony, all the contrasted movements are related to one another—they blend into harmony. The world today is full of the discord of contending ideologies. Religion could unite it, make it one world, turn discord into concord. Let the inheritors of the various traditions bring their different treasures to the common store, let them learn to work together in harmony, and, out of the realm of the ideal, into the realm of the actual, there shall come the Kingdom of Brotherly Love of which prophets dreamed and for which Saviours died.

MODERN KNOWLEDGE

By John Rowland

ONE OF the problems which faces most religious people in this largely irreligious time is what to do with a young person, boy or girl, who thinks that the need for religion is over. Most of us have probably met a young person with a scientific training who thinks that religion is old-fashioned and out-moded, that it is no longer intellectually respectable, and that the development of science over the years, if it has not exactly "disproved" religion, has at any rate rendered it irrelevant to the issues of modern life.

A new book by Dr. C. E. M. Joad, which has just come my way, seems to me to provide the perfect answer to such modern young people. Entitled *An Introduction to Contemporary Knowledge* (E. J. Arnold, 4s. 6d.), it sets out quite deliberately to give young people from fifteen or sixteen up to twenty years of age some idea of the state of knowledge today in the sphere of science and in the wider (or deeper) spheres of philosophy and theology. Dr. Joad does not burke any of the issues; he admits frankly that there is mystery in the universe—mystery which in some aspects we may never solve—but at the same time he points out that a Christian philosophy of life does go further towards making sense of the universe than does a merely material philosophy.

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And this is no mere matter of personal preference on the part of the learned author. He shows that the developments of modern science tend to support a more or less religious point of view. The way in which the "principle of uncertainty", put forward some years ago by Heisenberg, has worked has injected into the more sensible of scientific hypotheses an element of doubt, so that scientists who study the climate of the time will tend to become less dogmatic and more tolerant. That a lack of dogmatism on the basic issues should lead to a more religious attitude will seem to the Victorian type of Freethinker a more or less ironical state of affairs; but it cannot be disputed that the Atheism of Ernst Haeckel or the Agnosticism of T. H. Huxley is now less easily maintained than was the case fifty years or more ago.

Dr. Joad is one who has himself changed his mind on these issues over the course of the years. And it says much for his perspicacity and his depth of thought that he can now, in a book intended for the young, point out that the religious hypothesis is a hypothesis which works. What he says is, in effect, that the Christian philosophy of life cannot be *proved*, in the sense in which a proof can be supplied for most scientific theories. But if a religious basis of life be assumed—if we consider that there is a spiritual dimension in which art and religion play their parts—then it is found by most enquirers that the religious assumptions are justified by their results.

That there are points at which some religious people would want to argue with Dr. Joad is certain enough. But that his book (published, incidentally, at an extremely reasonable price in these days of rising costs) should be valuable to young sceptics, as well as to some older ones, appears to me to be beyond dispute. It is rational, quietly expressed, and clearly written. It deserves to be read by all thoughtful sixth-formers (presumably the audience at which it is aimed); but, as I have suggested, it should command an audience far wider than that for which it is primarily intended.

RELIGION AND "RELIGIONS"

By Eric Glasgow

SO MUCH has been heard recently in lamentation of the decline in religion, its causes and consequences, that a little calm reflection is desirable as an antidote to undue "alarm and despondency". Moralists of every generation have been prone to deplore as unprecedentedly bad the conditions of their own time, and the gradual evaporation of religion has been foretold for so long that the prophecy has ceased to be interesting. In so far as religion has shaken off the bonds of mass conventionality, there is nothing unsatisfactory about certain shrunken proportions, for it is surely a mistake to reduce its vitality to numerical terms.

What surprises me, I must confess, is the prestige which organised religion still retains even among ordinary folk who stand quite outside it. There is an immense fund of goodwill, restrained from activity partly by timidity and partly by the spectacle of Christian disunity. "If they all worship one God", a friendly barber told me the other day, "then where lies the need for divisions and rivalries among the Churches?" A practical man, he saw religion as a coat which each could cut to suit himself. In the absence of common agreement as to its implications, he was understandably distrustful and looked in vain for a handle to bear his vague sense of something beyond the temporal order.

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It can only be admitted that the range of the different meanings which religion has had has been astonishingly wide and pliable. Hardly any mode of life seems to have been beyond its ambit at one time or another. Under the same banner St. Simon Stylites lived on the top of his pillar, St. Louis, of France, led crusades against the infidel, St. Benedict drew up his rule for community life away from the world, and Pope Boniface VIII tried to seize for his Church the throne of earthly glory. While Mohammed galvanised the scattered Arabian tribes to conversion by conquest, Buddha found peace in renunciation and contemplation, and Confucius preached placid reverence and resignation. The extreme asceticism of the Cathari, who in twelfth century France regarded even marriage as sinful, is balanced by the polygamy of Salt Lake City, the humility and poverty of the Waldenses by the plenitude of Papal power under Innocent III, the rural seclusion of Cistercian monks, at Melrose, Rievaulx or Glastonbury, by the wandering preaching of Wycliffe's Lollards or the friars of Francis or Dominic. Not even murder has escaped the sanction of religion, for the "thugs" of India, before they were suppressed by the British under Lord Bentinck, strangled and robbed travellers on the pretext of propitiating a goddess. Religion has been used to buttress the most rigid of social hierarchies, whether the Hindu caste system or the gradations of Western capitalism, and equally it has been enrolled to support Communism and social revolution, from the Anabaptists of Munster through the "Diggers" of the Puritan period to the Chartist churches of Birmingham and Paisley. It has stood for discipline in the Roman Church, built upon the foundations of the Roman Empire, and for liberty in the disembodied mysticism of the Quakers. It has come to terms with dictatorship, benevolent or otherwise, and (perhaps less readily) the engulfing tide of democracy. With such a record, there may be some excuse for the popular dismissal of religion as a chameleon with no permanent and impersonal significance.

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Many of the variations are, of course, the results of faulty moral ideas or blind devotion to established authority, and so the implicit criticism of religion is justified. On the other hand, it is important to remember that inherent in the nature of religion, the vindication of its claim to interpret the whole of life, is the reconciliation of opposites, the evaluation of diversity in unity. Very largely it is made up of contrary principles, and its full impact cannot be felt until these are taken all together. The more grotesque vagaries of religious inspiration arise out of too selective and arbitrary a reception of the whole massive lantern of life, concentrating too much on one or a few of its filaments. Thus there is in religion both peace and war, meditation and activity, study and

vigorous life, gentleness and severity, humility and confidence. Whatever we may think about pacifism, it cannot be denied that its strongest basis is in religion, and yet for the Christian the contest between good and evil, within and outside himself, constitutes a war in which no armistice is possible. Similarly, religion becomes hollow without turning aside in quiet and even solitude to find God, and yet it can easily degenerate into "escapism" if the gifts of meditation are not transmuted into action; it works through changed individuals to build a changed world. Then, too, religion offers a message, a guide by which to live, whose possession is valueless if it does not burn clearly in the eyes of the world. On the other hand, it is surely a false concession to practical expediency not to recognise that doubt and ignorance, in their proper places, can legitimately exist alongside certainty. As Unitarians, we do not admit that the Church has solved or can solve everything, and we await without trepidation the revelation of new truth.

One particular illustration of the complex nature of religion is the ethical aspect. The most obvious feature is a moral standard much higher than the general level of society, a constant emphasis on the Divine judgment threatening human iniquity: Religion questions many activities about which the world is complacent, it is disrespectful towards much that is socially worshipped, and by probing into motives it introduces an inner criterion for moral conduct. Thus religion does not offer something which is easily attained, and it is not its function to smile graciously on unrepentant sinners. On the other hand, its outward severity is in some respects softer than the unthinking judgments of the world. Ever since Christ was rebuked for consorting with "publicans and sinners", religion has done its best work among the outcasts of society, those who had no mask to wear and who consequently could not overlook their need for forgiveness and redemption. It was among these that Christianity found its first recruits, and the fact indicates that it turned the old conventions inside out. Society may not demand much, but once it is offended restitution is apt to be very difficult; religion demands the utmost, but in acknowledging that all humanity in some measure fails it offers a great message of hope and mercy, especially to be recognised by those for whom the world has little but contempt. In religion alone can be found this redemptive mixture of judgment and love, this demonstration of how a mighty purpose may be fulfilled through the harmonising of diverse elements.

MANCHESTER FESTIVAL PAGEANT OF UNITARIAN HISTORY

A COLOURFUL SPECTACLE

(Contributed)

AT 2.30 on Saturday, July 7, after a fine and warm morning, the pageant officials on the field at Gorton wore furrowed brows as a light but steady drizzle threatened to get heavier and keep up Manchester's reputation among southerners. Already the seats were filling up for a 3 o'clock start, but the grass was damp, and a forest of umbrellas is no aid to viewing a pageant. Hours of work on many evenings and a full morning had gone to setting up the three platforms at the bottom of the field, arranging screening at back and sides, and suitably painting the back-screens to a tint to match the greenery of grass and trees which make Brookfield's meadow so attractive. Then the horses arrived—and if the rain persisted field and steeds must be abandoned, and a mere shadow of the full pageant be given before an uncomfortably cramped audience in the large schoolroom. For apart from the 300 or so engaged in the episodes of the Pageant, there were eventually 500 occupying the seats supplied in the field, and many others sitting on the grass in front when the drizzle subsided, and the producer's voice announced over the loud-speakers "A Pageant of Unitarian History".

Then the music sounded and Mr. Harold Moore, even more disguised as a medieval scribe than when enchained as President of the General Assembly, took his place as first narrator along with the Spirits of Authority of the Bible and Authority of the Church (represented by a Puritan with his Bible, and a Bishop in lawn sleeves). Then came the spirits of Freedom, Truth, Service and Worship, with their hands in chains, proclaiming the destiny of Britain to throw off these chains through the labours of martyrs, seers and consecrated leaders. This Prologue was staged by Cross Street Chapel.

Episode I (Altrincham) brought on the colourful court of James I. A fanfare of trumpets heralded the approach of the King on horseback with two of his courtiers, and when he was seated among a bevy of court ladies, the soldiers led in Bartholomew Legate, arraigned for denying the Trinity. After a fruitless attempt to convert him, the King lost his temper, and ordered him to be delivered to the Consistory Court for trial, and the Narrator told of his death by burning at Smithfield.

Episode II (Pendleton) showed John Bidle, the Gloucester schoolmaster in Newgate Gaol. Here some light relief was brought in through the comic acting of the Warder. We saw the burning of the copies of Bidle's Arguments against the Deity of the Holy Spirit, and knew that the flames would light another beacon for the spread of religious freedom.

The Great Ejection of 1662 was displayed in Episode III (Blackley), when several stories of the courage and faith of ejected ministers were telescoped into ten minutes' action, assumed to take place in the garden of Edmund Jones, Vicar

BARTHOLOMEW LEGATE SHOCKS THE LADIES OF KING JAMES'S COURT (ALTRINCHAM)

of Eccles. His children learned that a few more weeks would be their last to enjoy their garden and its pleasures, but they determined to make a game of it, and go out with banners flying as they made a banner showing St. George for England, and sang Bunyan's pilgrim song.

The founding of Gorton Chapel (on the adjacent site by the brook which flowed through the Pageant meadow) was appropriately presented by Gorton, and after more comedy of a slapstick kind among the party of labourers and builders, the foundation stone was impressively laid by the minister, Rev. Thomas Dickenson (who, however found some little difficulty in managing his horse). His congregation's singing of *All people that on earth do dwell* made an effective ending to the episode.

The fifth Episode was one of the noisiest and most colourful. Presented by Dob Lane Chapel, Failsworth, it showed the family of Enoch Armitage attacked and insulted by a Church and King mob in 1792 on their way to chapel. The erection of Failsworth Pole as a counter-revolutionary demonstration amid a hubbub of shouting, singing of *Rule Britannia*, and instrumental and vocal cacophony, completed the episode.

At this point the narration was taken over by the Rev. D. T. Evans, of Mouton.

The next Episode was somewhat extended in an endeavour to present as vividly as possible the story of the Dissenting Academies of Warrington and Manchester. Part I showed students at Warrington in one of their unruly moods (after the night when all the inn-signs of the town were changed), meeting Anna Laetitia Aikin (later Mrs. Barbauld) and her friends. They sang Ralph Harrison's hymn-tune "Warrington". (This, of course, was probably an anachron-

ism for the year 1767.) Then we saw the tutors of the Academy conferring with Dr. Percival and the Rev. Dr. Barnes, of Cross Street Chapel, Manchester, as to the future of the Academy which had fallen in 1783 upon difficult times. Finally, after its closing, and the opening of the Manchester Academy, we saw John Dalton welcomed to Manchester as a tutor, with a glimpse of his methods in dealing with his pupils. This episode was presented by Oldham. (Historians may be relieved to know that the inclusion of Warrington and Manchester Academies in a single "episode" was not intended to imply any historical identity or actual continuity between the two.)

Episode VII left Manchester, for the south, to show the immortal John Pounds with his famous Ragged School at Portsmouth, and the first visit of the Rev. Henry Hawkes, of High Street Chapel, to the cobbler's shop which did duty for a school. The dialogue was taken direct from Henry Hawkes's own account of his visit. Swinton Sunday School was responsible for this episode.

Episode VIII, done by Renshaw Street Mission, was a telescoped succession of brief incidents in the early annals of the Manchester Domestic Mission, to show the contribution of one of the Methodist Unitarians (John Ashworth, the first missioner) to social service in Manchester. The street fight in front of the pub with which the episode opened was so realistically represented that it looked as if at least one of the brawlers must be severely injured! The sincerity of the whole performance was very praiseworthy.

The last Episode was undertaken by Monton, and showed Mrs. Gaskell's contribution to social service during the Manchester cotton famine in 1862, when she organised workrooms for mill hands when the cotton mills were closed. The performance of the Irish girls who got out of hand was vivaciously done, and the scene closed to the background singing of one of the Rev. William Gaskell's hymns.

Then came the Epilogue, which was perhaps the grandest surprise of the whole pageant. While a tableau was built up on the centre platform showing the six "spirits" of the prologue joined by the leaders of the great world religions, Krishna, Zoroaster, Gautama Buddha, Confucius and Muhammad (in admirably correct costume) and the final lines were being recited, the arena in front was gradually filled first by the May Queens, Rose Queens and Flower Queens of the District Sunday Schools, with their many attendants, and behind them came the players in all the episodes of the Pageant, with a background of the banners of all the schools with their bearers. The slowly moving processions coming in through all the entrances and down through the audience made a kaleidoscope of colour really worthy of the Festival of Britain. For the latter half of the Pageant, the sun, shyly at first, and at last vigorously, added his benediction, so that the finale will long be remembered by all who saw it. Cameras, both of the Press and of amateurs, were in evidence, and two cine-cameras were at work so that it is hoped that before long a worthy film record of the Pageant may be available (16 mm.).

Manchester Unitarians can be proud of this feat of co-operation which brought so many together from all the congregation and schools of the area (eleven schools and churches were actually taking part in episodes of the Pageant, and others sent their queens and banners). Much of the credit is due to the splendid enthusiasm of the Director of Production, Mr. Herbert Collins, who though not a Unitarian himself has been a good friend to the Blackley Unitarian Dramatic Society, and threw all his experience and artistic skill into making the Pageant a lovely and impressive event.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—One hesitates to differ from such a loyal member of our denomination as Miss Holt, especially when she is right from more than one point of view. It is absurd to maintain two colleges. But is it not equally absurd to maintain several churches in places where all who use them could be easily accommodated in one which they could get to as easily as to those where they go now? This would solve the salary problem, ease the burden on the laity, enable the church to be kept in perfect order and provide an inspiring congregation. But despite these obvious advantages I doubt if even Miss Holt would agree with this scheme and the reasons which might be given apply just as forcibly to colleges.

Miss Holt is right also in advocating the increase of salaries. But it is time someone pointed out that salaries have little or nothing to do with the shortage of students and ministers. Salaries did not attract ministers when they were worth double what they are today. Those who did enter the ministry never considered them and I have never heard a minister complain of his salary unless his congregation was deliberately paying him less than they could. There were and are such congregations and those who go deeply enough into that situation and the mentality that lies behind it will have got nearer to the real reason why we have never produced enough of our own ministers.

We, more than any other denomination, profess an equality of ministers and laity, and ministers do more than their share in trying to realise that aim. Some suppress, and none concern themselves about, the title "reverend". Some refuse to wear clerical dress and array themselves like businessmen, or anon like poets, and pride themselves that they are just ordinary men. But the laity will not have it so. Even Miss Holt draws a line between the occupants of pulpits and pews.—Yours,

A. L. Agnew.

Belfast.

SIR,—May I thank Miss Holt for her letter in regard to the Colleges which expresses what many laymen have been feeling but have not had the courage to express publicly? The sources on which our body can draw for support are limited and are rapidly diminishing, and to very many laymen the problem is not what they can provide in aid of new appeals, but how they can continue their contributions to old causes. As Miss Holt points out, the provision of less inadequate stipends for our ministers is a burning one to which we should give our most earnest attention, and it is important that no danger should be run of diverting funds from that object except in case of absolute necessity.

While in full sympathy with the plight of the U.C.M., and full of admiration for the excellent work which it has been carrying on with such limited resources, I feel it is essential that full information should be given to the Unitarian public of the reasons which are held to justify the provision of further monies for the education of the ministry under the new arrangements. So far as I am aware, no such financial details have ever been put before us. From such information as I have been able to glean, however, it would appear that it is contemplated to spend at the two colleges jointly something like £900 a year per student. This sounds a pretty extravagant proposition on the face of it, but it may not be so. Without fuller information we are not in a position to judge. I suggest that, in the first instance we should be given figures showing what is the cost incurred in training students for the ministry (*a*) in other denominations, and (*b*) in our own. We should then be in a better position to judge how far the present proposals are reasonable.—Yours,

Ringwood. *Geo. J. Allen.*

WAR AND PEACE

SIR,—It is your correspondent, A. Broadbent, who has not considered the implications of his attitude and who makes the all too common mistake of confusing the whole basis upon which the police force depends with that of the military. It is increasing military power which leads to anarchic violence, as witness the events in Korea and the inevitable results of war waged with atomic and bacteriological weapons.

The police force in this country represents a system of law and order made possible through the abandonment by our forefathers of their sovereign right to carry arms and to settle their quarrels by violence. Its authority rests on the general acceptance of the rule of law, nor did we wait to give up our private arms until everyone else had done so. As your correspondent points out, there are still armed bandits, but the significant thing is that we do not all regard it as necessary to rearm for that reason, and that when the recent Commission of Enquiry into the increase of crimes of violence asked the various police forces whether they desired to be armed, they all replied that to have an armed police force would probably increase violence and the risks which they run. Although in an emergency the police may kill an armed bandit, their action is obviously completely different from the method of war.

The establishment throughout the world of the conditions of peace which we enjoy in our own community, depends upon the establishment of world law and order. When nations are prepared to merge their national sovereignty and to abandon their national armies, it will be possible to have an international police force as distinct from an international army as our local police force is distinct from the army. Such an international police force could then operate against individual breakers of international law and be confined to methods applicable to such action. It is, therefore, disarmament and not rearmament which is the condition of law and order.—Yours,

Stuart Morris,
General Secretary.
Peace Pledge Union.

THE INQUIRER

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WOMEN'S LEAGUE CONFERENCE

Oxford, 1951

THE Women's League were again fortunate in the weather for their Conference held by the courtesy of the Principal and Committee at Manchester College, Oxford, from July 3—5. The reception in the College garden by Miss Drummond, President of the Oxford Branch of the League and the National President, Mrs. A. D. Mitchell, of Ilford, gave an opportunity for renewal of old friendships and the welcoming of members who had not attended a conference before.

The Theme of the Conference was "Our Faith" and four aspects were presented in the four sessions. Mrs. D. S. Twinn, of Mansfield, gave a splendid historical review of "Our Unitarian Heritage", touching on the various groups which have always been found in different parts of Europe. Miss Lorna Davidson, of Swindon, appealed for support of the International groups in her address on "Liberal Christianity in the world today". Miss Davidson pointed out that in the International Association for Religious Freedom it had been proved that the words Liberal Christianity do not mean the same thing to all the groups which subscribe to it; but by seeking the truth in freedom and in achieving harmony of truth, religion could become the chief power in the lives of all men. Friendships had survived six years of war without contacts and at the present time our spiritual bond should help to bridge political disagreement.

Wednesday morning began with a service in Manchester College Chapel conducted by the National President, Mrs. A. D. Mitchell, who took all her prayers and readings from *Confidence and Courage*, published by the Lindsey Press for members of the forces. She spoke of the Courage of Christ whose speech and actions were so frequently against authority and public opinion. Confidence for the future is typified in the old saying: "If thou hast a sorrow tell it not to the weakling, tell it to thy saddle bow and ride singing forth".

The Rev. Barbara Thomas, of Cheltenham, in discussing "The Dangers of Freedom", regretted the children whose minds had been left unfurnished with religious doctrines in order that they should be free to think for themselves, and who have now become, as Socrates said—"men, with divine gifts from a great and mysterious God, which gifts have been squandered, leaving them to lead hollow and shallow lives, devoting their time to empty pleasures and worthless triumphs."

The Rev. Elspeth Vallance, of Altrincham, expressed this same idea in speaking of the human body as the instrument of God. Her theme was "What do we believe?"

After dinner on Wednesday Dr. McLachlan spoke of the history and treasures of the Manchester College Library. He produced the catalogues of the Warrington and Exeter Academies, which books are in the library, many having been printed in the very earliest days of printing and which have the names of successive owners. Tooled bindings, exquisite lettering and design were all shown, and personal possessions of Theophilus Lindsey and Joseph Priestley as well as documents of James Martineau. Many Unitarians know the magnificent Tate Library at Manchester College, but every group who meets there could well have a session such as this, without repetition, for years.

Miss Joyce Hazelhurst, of Unitarian College, Manchester, summed up the Conference on the last morning with her paper, "The Road Ahead". Miss Hazelhurst has the bright eye and the inspired enthusiasm of a newcomer to Unitarianism. From her own experience as a seeker after truth she set three maxims before us: "Be as positive as you can, be as articulate as you can and be as missionary as you can". Miss Hazelhurst approved Mrs. Vallance's suggestion that an annual dedication service should be held with preparation by the minister beforehand. Everyone present was fired to a new enthusiasm by Miss Hazelhurst's pleas for us to be more creative.

Mrs. G. Taylor, of Oxford, brought the Conference to a close with a short devotional service in the Chapel, taking for her reading the 121st Psalm. Mr. Spicer in his customary genial way made the singing of hymns by sixty women's voices into a pleasure, and his closing Toccata sent us home with a jaunty step.

Birmingham District Women's League.—The Summer Meeting was held at Banbury on June 30. After conducting a short devotional Service the Rev. H. Maguire gave an interesting address on "Banbury and Our Church". Then followed tea, served by the Banbury members, and the Business Meeting. In the absence of Mrs. Nightingale (President) and Mrs. Whitaker (Vice-President) the Rev. E. R. Lee took the Chair.

The death of Mrs. Warnock has taken from us a member of nearly 40 years connection.

Ten Branches were represented with 66 members present.

Manchester District Women's League.—In place of the usual Summer Meeting of the Manchester District Women's League members were invited to attend the Pageant organised by the Manchester District Association of Churches as their effort in connection with the Festival of Britain. The closing episode entitled "Forward Together" which included the march past of the Rose Queens and the tableau of all the actors taking part in the different episodes made a wonderfully effective scene in the lovely sunshine and many friends were gathered together to enjoy the Pageant and to show a living witness to our faith.

London: Wandsworth.—The Annual Reunion and Flower Services were held on July 1, with encouraging congregations. A number of old friends came from a distance, and others sent messages of remembrance. The preacher in the morning was Rev. Walter M. Long, and in the evening Rev. Arthur Peacock; the organists were Mr. F. W. Allen and Mr. G. W. Ling, and the soloists Mr. T. C. Boswell and Miss Pamela Petts. A pleasant social half-hour ended a happy and successful day.

Cardiff.—Ken McCombe, who came from the Trowbridge Sunday School some years ago, recently became runner-up in the Army Epée Championship. A week ago he was runner-up in the Welsh National Epée Championship.

Michael Putin, the 13 year old son of the minister, has been invited to join the Welsh National Youth Orchestra in the French Horn section.

Ditchling.—The 253rd Anniversary, celebrated on Sunday, July 1, was in every way a most successful and happy occasion, with brilliant weather throughout. Dr. H. J. McLachlan preached at the morning and evening Services, attended by friends from far and near, from Brighton and Lewes, Horsham and Billingshurst, Croydon and London. Some 80 friends joined the Tea Party in the Village Hall and the Old Chapel was crowded to capacity at the evening Service.

Stourbridge.—On Sunday, July 1, the 253rd Anniversary Services were held, led by the children in the morning. In the evening Rev. C. Easton was the preacher and there was special music by an augmented choir. There was a good attendance.

G. S. WOODS

GEORGE SAVILLE WOODS, who died suddenly in hospital at York, on July 9, had been in the Unitarian ministry for 37 years. He was in the first instance a Wesleyan Methodist, and, after being trained for three years at Handsworth, he became a Wesleyan minister at Derby in 1912. It had been his intention eventually to take up missionary work in China, and that was characteristic of his adventurous spirit. He was destined, however, to pursue his adventures in other spheres. He soon found as a Wesleyan minister that his independent thinking led him into collision with established orthodoxy; and, seeking a freer home for his spirit, he came for a year to Manchester College, Oxford. While in Oxford he undertook a student pastorate at Banbury, where his zealous preaching of the "social gospel" drew unusually large congregations. On leaving college, he settled at Taunton, where he remained for seven years. His social idealism was combined with an intense passion for peace, to which he gave courageous expression during the years of war. It had been his conviction from the first that religion must concern itself with social issues; and as time went on, they came increasingly to occupy his thought. But for George Woods thought and life were one. While he was still in the Wesleyan ministry at Derby, he became attached to the Co-operative movement. At Taunton he became a director of the local Co-operative Society. At a later time he was elected to the Central Board of the Co-operative Union. He also took an active part in Labour politics.

After his removal to St. Saviourgate Chapel, York, in 1921, he travelled widely throughout the country as a speaker on Labour and Co-operative platforms. Eventually—in 1935—he was elected to Parliament as member for Finsbury. He was re-elected—for Lancashire constituencies—in 1945 and 1950. Latterly he had suffered a good deal from ill-health. Against his doctor's advice he went to the House of Commons in February to take part in the division on the nationalisation of steel, and on the way he had to receive hospital treatment. He was a man of firm convictions and of the utmost courage and devotion in speaking and working for them. He gave himself unstintingly to the cause which he served. His memory will be treasured by those who knew him as a man of great warmth of heart and unwavering loyalty to his ideals and to his fellow-workers and friends.

S.S.

CALENDAR

SUNDAY, JULY 22nd, 1951

ABERGAVENNY, Un. Church, Stone St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Mr. STUART HERBERT.
AINSWORTH, Un. Ch., Knowsley Rd., 11 and 3, Rev. R. GILL.
ANNESLEY. (See Lytham St. Annes.)

ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROSSINGTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. H. H. CHEETHAM.
BILLINGSHURST, Free Church, South Street, Anniversary Services, 11.15 and 6, Rev. G. RANDALL JONES.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. R. D. WOODALL.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. M. BONNER.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. E. PENN.
BRADFORD, Town Hall Square, 10.45, Miss GLADYS BUSHELL, 6.30, Mr. GEORGE E. WARHURST.
BRIDGWATER, Christ Ch., Dampiet St., 2.30, Sunday School, 6.30, Mr. F. BARR.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. A. N. WALTON.
BRIGHTON, Christ Ch., Unitarian New Road, 11, Dr. ELSA WALTERS, 6.30, Rev. A. PEACOCK.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Rev. J. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. HILL WAREING.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Mr. DAVID CLARKE.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 11, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Mrs. PUDLES.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENHIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HOWWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 6.30, Mr. H. T. BARNETT.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHELPSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vermuts Hall, Gernon Walk, 11, Mr. DAVID CRICK.
LEWES, Westgate Chapel, 11, Dr. A. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KENDALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MORRISON.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. A. WILLIAMS.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SIDDALL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. A. P. HEWITT.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. W. WADDINGTON.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Mr. A. P. HEWITT.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. HELEN PHILLIPS.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. T. DUMBLE.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, ——.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
MANCHESTER, Cross Street Chapel, 10.45, Rev. G. RANDALL JONES, 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. F. COLLINSON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. J. W. RICHARDSON.
MARPLE, Calver Institute, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. EDRIC SHAW.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWPORT, Mon., Un. Ch., High St., 11 and 6.30, Rev. W. J. CARTER.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45, and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. PRESTON BRADLEY.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, No Services.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Mr. F. B. LOWE.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEELEY.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.

PRESTON, Unitarian Chapel, Church St., 6.30, No Service.
RINGWOOD, Hants, the Meeting House, 6.30, Rev. ROSAMOND BARKER.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. CONRAD HALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Dr. S. P. BHATIA, 6.30, Mr. A. GREVES.
SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. H. MORRIS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY.

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DEATH

WARNOCK.—On June 28, at 31 Cole Bank Road, Birmingham, peacefully, after a long illness, Elizabeth, wife of the late Rev. Hugh Warnock and mother of Joan.

SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Rev. GRACE MEWBURN.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, July 29th, Rev. W. WARRINGTON.
WEST BROMWICH, Lodge Road, 6.30, Mr. T. DOVEY.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

THE UNITARIAN COLLEGE MANCHESTER

£10,000 CENTENARY APPEAL FUND

HALF-TIME

On June 30, 1951, the position of the Appeal Fund was:—

"Half-Time" Target ... £5,000
Actually Received ... £4,100

The Committee of the Unitarian College, Manchester, **wish to thank all who have contributed to this fine total.**

Please keep up the good work and help us to reach **£6,000 by Christmas!**

The Appeal Treasurer is
A. K. ROSS, 24 Brooks Road, Manchester 16

THE PULPIT OF BETHLEHEM UNITARIAN CHURCH, NEWCHURCH
IS COMING VACANT

Enquiries should be addressed to:—

The Secretary, Miss W. Pickup,
Ryde House, Newchurch, Rossendale, Lancs.

PULPIT SUPPLIES

THE Rev. E. T. Putin, B.Sc.(Econ.), of 1 Llwynfedw Road, Rhiwbina, Cardiff, is open to undertake pulpit supply engagements from September 30.

HOLIDAY ACCOMMODATION

HOVE, 51 Tisbury Road. Happy holidays, near sea, comfortable bedrooms, good food. Terms 4½ gns. week. Children and pets welcome.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321.

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Telephone MU9445. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.

UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY. Telephone, Seaford 231.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.

TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.

WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTER.

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